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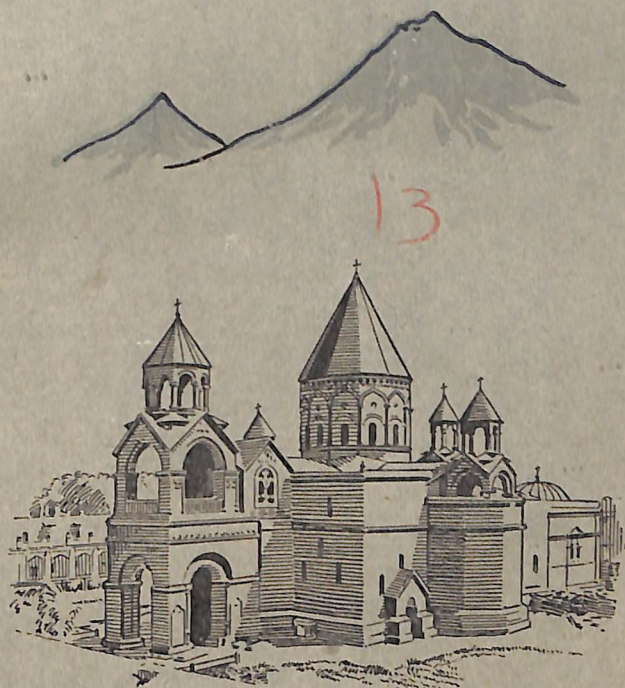
ARARAT.

A SEARCHLIGHT ON ARMENIA.

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All communications affecting this periodical should be addressed to the Editor, "Ararat," The Armenian United Association of London, 47a, Redcliffe Square, London, S.W

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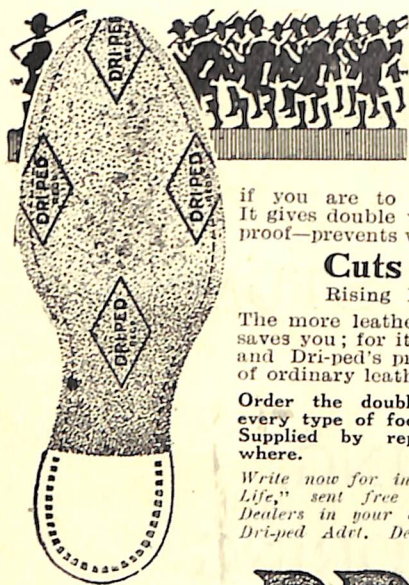
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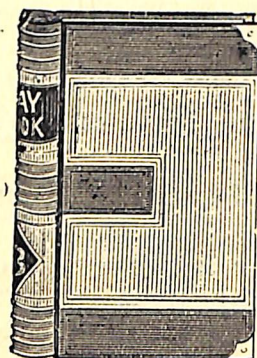
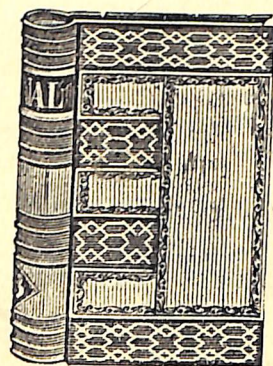
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Current Notes

Christmas looms large before us as we write, and it is the second Christmas of the war. It is somewhat more easy to get to the counters in the shops and to be served than on similar occasions that we remember in peace time. We notice, too, that the number of purchases carried home are not so numerous, and the generosity in giving presents is more restrained. Though the spirit of optimism prevails among the large majority of people for brighter days not far distant, still there seems to hang a serious gravity over the feelings of most that the time we are going through is ill-suited to giving ourselves up to peacetime festivities. There is too much sadness over the lost ones and the wounded, too much anxiety over those dear, who are fighting the good fight for the cause of freedom and right. Though Peace and Good Will, implying physical security and love of all neighbouring nations, are seemingly absent, yet there is a peace of mind which we all value far higher, a knowledge that the Allies have struck on a path they mean to hold on to, until the disturbing powers of brutal domination and of evil are finally laid low.

And how has been the progress towards this consummation? We fear it has not been very pronounced to the casual observer. The forcing of the Dardanelles, and the capture of Constantinople, to which all Armenians looked with longing eyes, have alas! been postponed to a future, we know not how distant, by the practical evacuation of the Gallipoli peninsula by the British forces. The Mesopotamian campaign has had a set-back by the retreat of the advanced British force to Kut-el-Amara, after getting almost within striking distance of Baghdad. The Allied forces in the Balkans have also had to retreat to Salonica, where they are preparing a strong position for the expected onslaught of the Central Powers, joined by Turkey and Bulgaria; while Greece and Roumania still remain doubtful factors in the problem. On the East and West fronts nothing of moment has occurred. Such is the general position towards the end of December, 1915, and here it is that the casual observer sees that the initiative of the Central Powers has brought in its train a measure of success, viewed on the map of Europe, which cannot be denied. And how far is this success likely to bring lasting results? We know that the supply of man-power for the armies in the field is more restricted for the Central Powers than for the Allies; we know that the all-powerful British fleet, which has already swept German commerce from the high seas, has a throttling hold of the enemy, and the pinch of want is being more severely felt by him than he is inclined to publish to the world. With the supply of munitions of war at least equalised between the two

contending foes, we must await a more favourable change in weather conditions to realise that the gloomy outlook of the casual observer has less cause for pessimism in it than the circumstances warrant.

Apart from scanty dribbles of news, from the Russo-Turkish frontiers, of outpost and patrol encounters, mostly in the direction of Olty and Lake Van, in one of which, against the Kurds, a detachment of Armenians is reported from Petrograd to have taken "an active part," there is nothing of importance to chronicle. There is, however, sufficient to report of diabolical deeds within the Turkish frontiers. Lord Bryce has again supplied to the papers a further instalment of news from trustworthy sources received through the United States. Describing the manner in which the Turks have stripped the Armenians of their property, a writer says:—

The terror of the people from the reports they had of that journey "beyond," of pillage, murder, outrage, stealing of girls, and starvation, was such that they were always ready to purchase a few days respite if they had any money to do it with. No train or wagon is ready, so when enough money is brought out the people are graciously allowed to put up their tents again 20 feet away from their former site. The sick, the aged, none were respected. The people have described to me the terror of that constantly recurring order, "Down with the tents," with the whip behind it.

Oh, I wish you could see the abominable cruelty of the treatment and the diabolical ingenuity of the ways to strip them of all their money before having them die. For that is where it will surely end for all of these people unless some means of stopping it is soon found.

I must add a report from K—. Some two or three weeks ago about 200 of the chief Armenians were imprisoned, then taken at night in wagons, 30 or 40 at a time, to the river bank and there killed. Eighteen of the employees of the railway and the director of the bank were among these.

Within this past week all the Armenian men, whether Gregorian, Protestant, or Catholic, have been taken, stripped to shirt and drawers, tied together and taken away and heard of no more. The women and girls have been distributed to the Turkish villages, and Turks coming and looking over the girls and choosing what they wanted.

To-day I counted 21 women and children in one of our waiting rooms, mostly lying on the floor from sheer exhaustion, one child moribund, two others nearly so, and half the rest of the group quite likely to die in a few days if they are allowed to remain

where they are in the camp. Many of the villagers are mountaineers and, lying out in the hot dusty plain by day and exposed to the cold of night, they quickly succumb.

These people are being deliberately done to death at a sufficiently slow pace to allow their oppressors the opportunity of choosing out such of their women and their goods as they care for and getting all their money away from them before they die.

Dr. and Mrs. A— went through the massacres of '94 and '96, and they and Miss B— and I have been through two revolutions, one massacre, and two wars since then; but we all agree that we have never seen anything like this. Another outrageous side of it is that many of the fathers and brothers of these women and children are in the army fighting the country's battles; such was the case of a dying child that was brought to the clinic this afternoon, and another who will probably be in the same condition soon.

The following information regarding the Armenian population of Adrianople is furnished by *The Times* correspondent at Bukarest under date December 18th:—

On October 10 the Turkish police arrested 45 Armenian inhabitants who had become Bulgarian subjects. The prisoners were transported to Constantinople, and thence to Asia Minor, with the exception of 10 who escaped and took refuge in the Bulgarian Legation at Pera. On the intervention of the Bulgarian Government these persons obtained liberty to return to Karagatch. In regard to the fate of the remaining 35 the Porte professes ignorance.

Shortly afterwards all the Armenians in Adrianople—about 1,600 persons—were arrested and the men immediately deported to Asia Minor. The women and children were detained two days in prison before removal, and were subjected to brutal treatment by their captors. Several were subsequently placed in sailing vessels for transportation to Asia Minor. Two of the vessels foundered off Rodosto and most of those on board were drowned. Some of the exiled families were sold at derisory prices for the most part to Jews.

Here are a few more jottings regarding the treatment of Armenians by their erstwhile friends, the Bulgarians. All Armenians of military age are taken into the Bulgarian army, without any distinction as to their citizenship. Even those of 55 years of age are set to the task of digging trenches. All Armenians are regarded as suspicious persons

and many have been imprisoned. It is prohibited for Armenians to write letters in their own language. The publication of *Haiastan*, the only Armenian paper in Bulgaria, has been stopped.

We have already expressed our gratitude for the endeavours made by the Pope to intercede with the Porte on behalf of Armenians, and it seems that the Roman Catholics of Germany have at last made some effort in the same direction to their own Government. The Missions Committee of one of their principal organisations submitted a petition, to which the Imperial Chancellor gave the following reply:—

The Imperial Government will continue, as it has done in the past, to regard it always as one of its principal duties to use its influence against the persecution of Christian peoples on account of their faith. The German Christians can rely upon my doing everything in my power to take account of the anxieties and wishes which have been communicated to me.

Comment on this by the *Kölnische Volkszeitung* we give below without any further embellishment of our own:—

We are convinced that this declaration will be received with satisfaction in wide German circles. While the Entente Powers have led astray subjects of the Ottoman Empire, and thereby brought them to the verge of destruction, the German Government, in friendly communication with the Turkish Government, has been at constant pains to better the situation of Turkey's Christian subjects. German Christians can be confident that the German Government will continue to do everything which can serve this purpose, and that their humanitarian efforts for the relief of existing distress will get emphatic support.

In a statement issued by the Archbishop of Canterbury, the following passage occurs:—

The massacre of Armenian and Assyrian Christians in the Turkish Empire is a crime which in scale and horror has probably no parallel in the history of the world, and the sufferings baffle description which are now being endured by the rapidly dwindling number of hunted and persecuted survivors. To these people in their dire distress Christian aid should flow out ungrudgingly. In many churches arrangements are already being made for collections on their behalf on Sunday, February 6, and I venture to hope that on that or one of the succeeding Sundays there may be a wide-spread effort to alleviate distresses which are literally unspeakable. The money should be sent to the Secretary of the Armenian Refugees (Lord Mayor's) Fund, 96, Victoria Street, Westminster, S.W.

This brings us to the question of relief. In our last issue we gave a short account of the money that had been collected by the three Armenian Relief Funds in London, amounting in all to about £28,000. Our readers would, we feel sure, like to have a similar abstract presented to them to show what progress has been made within a month, and what sums have reached their destination towards relieving the enormous distress that prevails in the Caucasus and Azerbaijan. The Armenian Refugees (Lord Mayor's) Fund, which had reached £14,000 last month, can now show a total collection of over £21,000. Of this amount, £15,500 has been sent to the Caucasus, and £1,550 to Tabriz. In our own Fund, the Armenian Refugees' Relief Fund, the collections have risen from £10,000 to nearly £11,900; and of this amount, £11,610 has been sent direct to the Catholics. The Armenian Red Cross and Refugee Fund now totals £4,600, of which a large proportion has been remitted to the Caucasus. It will thus be seen that all three Funds show, at the time of our going to press, a total collection of over £37,500, against a total of £28,000 at the corresponding period of last month; and of this amount, a sum of over £32,000 has been remitted to the Caucasus and Tabriz. There is no sign yet that the sources of charity have run dry, and we can but pray that the flow will continue so long as the dire needs of the suffering face us.

We have heard it stated that the action of the British Government in going to war against Turkey would have a bad effect on the Moslems in India, but no such deleterious effect has shown itself, nor is the Indian Moslem proud of the doings of his co-religionists in Turkey. Here is a letter from an Indian Moslem, Ahmed Hossain, which appears in the *Calcutta Statesman*:—

SIR,—The news of the massacres of 800,000 Armenians in a most brutal manner by the Ottoman Government will fill the civilised world with horror and indignation. Europe has never witnessed since the wholesale butcheries of the poor Spanish Moors, the terrible massacres committed to-day by the Moslem fanatics of Constantinople. It beats almost all records of German barbarities perpetrated in this war. This grim tragedy, shameless and brutal, which is without any parallel in the annals of Mahomedan nations, staggers the conscience of civilised humanity. It is a disgrace to human intelligence to identify these inhuman traitors with the religion of the great prophet, who denounces in the strongest terms such inhuman barbarities. When Hazrat Ali, "the Bayard of Islam," was murdered while praying in a mosque, by a wild fanatic, an inhuman traitor, he commanded with his dying breath that the murderer, whose very existence was dangerous to public interests, should be killed with one stroke

of the sword without being subjected to any tortures. In the spirit of the great prophet of Islam, Ali said that nothing displeases God more than one's torturing his fellow-creatures to death. The existence of any government which violates this important principle of morality is a perplexing horror to Islam. By rebelling against this essential injunction of Islam, the Turkish Government has completely alienated itself from the sympathies of the Moslem world, and has lost that most powerful weapon that remained in its hands, viz., pan-Islamism. The Ottoman power, when backed by the moral support of millions of Moslems all over the world, was a mighty power by itself, and Europe found that to annihilate it was a moral impossibility. Alas! the wrath of God has at last overtaken it.

It is the duty of the Indian Mussulmans to raise their united voice in horror and detestation against this dastardly outrage committed by the mad and savage fanatics on the injunctions of Islam. In the House of Lords Lord Cromer rightly observed: "It is an insult to Mahomedan religion to identify Islam with the present Government in Constantinople." Although our protests will not stop their inhumanities when the mighty words of the prophet have failed, yet these have great moral value. These would lead the civilised world to recognise that Islam has a living soul and will speak in words of thunder against any wanton outrage on its moral principle.

And here is a further protest uttered by another Indian Moslem, which we take from *The Englishman*, also a Calcutta paper:—

A striking address was delivered at Kerbala, Upper Circular Road, on Friday last, to the large gathering of Moslems who had assembled to take part in the final ceremonies of the Moharrum. Haji S. Zohar, the oldest member of the Society for the Prevention of Cruelty to Animals, and who is well versed in Urdu, in speaking of the terrible slaughter of Armenians by his hearers' co-religionists, the Turks, said a crime so repulsive as this was against God and the cardinal principles of the Moslem faith. It was not even equalled by the ancient Roman Emperors who enjoyed the spectacle of innocent Christian women and children being devoured by wild beasts in the arena. The speaker reminded his audience that in India there was a very large number of Mohamedans and he asked them to picture what would be their fate if they were ever to share the misfortunes of a nation whose only fault perhaps was that they were not followers of the Prophet.

We are enabled to state that the American Committee for Armenian and Syrian Relief have sent a Relief Commission to Tiflis, of which the Rev. Samuel G. Wilson, D.D., for 35 years Treasurer of the Presbyterian Mission in Western Persia, is the Chairman. The other members of the Commission are Mr. Richard Hill, many years resident in the Caucasus, the Hon. J. W. Smith, the American Consul at Tiflis, and two missionaries, of whom one, the Rev. F. W. Macallum, is already on his way, and the other will probably be Mr. Floyd O. Smith, M.D. The former is a Canadian missionary of the American Board, who was formerly at Erzeroum; and the latter was recently expelled from Diarbekir. The British Consul at Tiflis will be asked to become a Member of the Commission.

This Commission plans—

- (1) To establish the mechanism in the Caucasus for the payment to individual Armenians of funds transmitted from their relatives in America and to stimulate this transmission by informing American relatives of particular needs.
- (2) To investigate thoroughly the needs of the whole field and to establish from the central bureau at Tiflis sub-agencies advantageously located for the administration of relief.
- (3) To establish means of self-help through agricultural implements, industrial tools, material for handicraft, and transportation to industrial centres.
- (4) To serve the interests of the refugees in every possible way and to act as intermediary between them and their friends in America.
- (5) To co-operate with and encourage the local native Relief Agencies operating in the Caucasus.

Here is a thorough and complete programme which America, with all her past philanthropic interests in our countrymen, has promptly adopted, and as promptly carried into effect. The sincerity of such acts speaks for itself, and we cannot be sufficiently grateful.

In the article, *The Fate of the Syrians*, in our last issue, an error crept in, which must have been obvious to anyone who has a knowledge of Persian coinage. On page 205 it was stated that "a toman is about one pound sterling." This should have read "five tomans are about one pound sterling." We readily respond to the natural punctiliousness of the writer of the article by making this correction.

Russia and Armenia.

The Orange Book

(Continued from page 203.)

IX.

Document No. 140 of the Orange Book is a telegram from M. Sazonoff to M. Kulkevitch, the Russian Chargé d'Affaires in Constantinople, dated 18/31 January, 1914, in which the Foreign Minister expresses his apprehension at the action of the Porte in encouraging the emigration of Armenians with the object of increasing the Moslem majority in Asia Minor. For that reason he recommends M. Kulkevitch to urge the principle of proportional representation, and of a relative representation of the different communities in the General Councils. He adds, further, that he has referred the question to the Turkish Ambassador in Petrograd, and has insisted upon the formula contained in his telegram of the 15/28th January with regard to the vilayets of Sivas, Kharput, and Diarbekir. And as regards Erzeroum, he had demanded the following: that the elected members on the General Council for the vilayet of Erzeroum must be drawn half from the Moslem and half from the non-Moslem population at once, and without waiting for the final census which has yet to be taken. The Foreign Minister concludes by saying that Russia has already conceded as many of the disputed points as possible, and that she can make no further concessions.

Document No. 141 is a telegram from M. Kulkevitch to M. Sazonoff in Petrograd, dated January 20/2 February, in which the Chargé d'Affaires states that he has informed the Grand Vizier that he has been empowered to sign the final agreement, provided that the principle of equal representation is *at once* conceded in the vilayet of Erzeroum, as in those of Van and Bitlis. As to the vilayets of Sivas, Kharput and Diarbekir, the Armenians will be represented on the General Councils by one-third of the members. The Grand Vizier, adds M. Kulkevitch, who had already been informed of the matter by the Turkish Ambassador in Petrograd, seemed particularly annoyed at the lack of confidence displayed by the Russian Government towards Turkey, without which confidence, the Grand Vizier had insisted, there could be no negotiations or agreement among the Powers. M. Kulkevitch had learnt from him, said Halim Pasha, that the Porte could make no further concessions as it would not be able to justify its actions before the Chamber of Deputies. The Grand Vizier had further asked him to inform M. Sazonoff that the scheme of reforms should be signed in its present state and without alteration, since any further delay in its execution would cause dissatisfaction among the remaining Powers.

Document No. 142 is a telegram from M. Kulkevitch to M. Sazonoff, dated 20th January, in which he informs the Foreign Minister that the representatives of certain Powers are not friendly towards the Russian Government on account of their insistence on points of minor importance, as for instance the point in question with regard to the one-third representation of Armenians in the three vilayets. M. Kulkevitch adds that his powers are not sufficient to press home the disputed points, and he ends by stating that if the Imperial Government decides to suspend negotiations, then it would be advisable to revert to the old scheme of reforms to its full extent, insisting on all its demands.

Document No. 143 is a telegram from M. Sazonoff addressed to M. Kulkevitch, dated 20th January, in which the Foreign Minister empowers the Charge d'Affaires to inform the Grand Vizier that Russia will accept the principle of proportional representation, and also the disputed points in connection with the distribution of public offices, with the following changes: that the minority should at least have one representative, and that the Porte should consent to introduce into their instructions to be issued to the Inspectors-General some articles with reference to the restitution of Armenian lands robbed from them, and that no Rumelian or Macedonian Moslems should be settled in Armenia; and finally that the Porte must give an undertaking that these laws will be carried out. M. Sazonoff adds that in return for these concessions made by Russia, Turkey must consent to proportional representation in the vilayet of Erzeroum, without which concession the scheme of reforms will be impossible. In conclusion, the Foreign Minister expresses a hope that these conciliatory efforts on the part of Russia will be duly appreciated by the Porte.

Document No. 144 is a telegram from M. Kulkevitch addressed to M. Sazonoff under date 23rd January, in which the Chargé d'Affaires informs the Foreign Minister that the Porte has consented to make the concessions demanded in the last point at issue, *i.e.*, with reference to the principle of proportional representation in such a manner as to secure the rights of minorities in the Provincial Councils. The Grand Vizier has stated that the Porte could make no further concessions on account of the considerations of internal politics. M. Kulkevitch then adds that, for the immediate adoption of the reforms, it would be wise to be satisfied with the concessions already obtained; that with reference to equal representation in the vilayet of Erzeroum he is of opinion that the point would be conceded only with the greatest of difficulty; and that the settlement of the land disputes had already been provided for in the scheme agreed upon; as to the question of Moslem immigrants into Asia Minor, the Grand Vizier had promised that these would be quartered on the coast of Asia Minor and not in Armenia. A clause to this effect, M. Kulkevitch concludes, might well be inserted into the instructions which in due course will be issued for the guidance of the Inspectors-General.

Document No. 145 is a telegram from M. Sazonoff to M. Kulkevitch, dated 25th January, in which he informs the Chargé d'Affaires that he ought to make it clear to the Porte that the census is to be carried out and completed under the superintendence of the Inspectors-General, because only a census carried out with such impartiality can be considered as authentic.

Document No. 146 is a telegram from M. Kulkevitch to M. Sazonoff, dated 26th January, in which the Chargé d'Affaires informs the Foreign Minister that on that day, after lengthy discussions, the text of the Armenian reforms had been signed by himself and the Grand Vizier.

M. Kulkevitch encloses the original text in French, a translation of which will be published in our next issue.

(To be continued.)

The Condition of Armenian Refugees.

If this war has had few dramatic developments on the European battlefields, or only a few events which may be looked upon in that category, there have undoubtedly been several tragic occurrences on this remote Transcaucasian front—tragic at least for the Armenian people, whose very existence has been at stake from the beginning of the war.

Speedy marches of the Russian Army into Turkish territory; a heroic self-defence followed by a victory of the Armenians of Van; and then a disastrous retreat of the latter into Transcaucasia for safety; these and other events of a similar character have succeeded each other with unique rapidity. And now, after a year of such vicissitudes and on the eve of the rigours of the Armenian winter, we find about 180,000 refugees, the last remnants of the Armenian population of Turkish Armenia, quartered in the four provinces of Erivan, Elisabetpol, Alexandropol and Tiflis, and having to tide over in these Transcaucasian highlands a winter of extreme severity.

The number of the refugees.—The official estimates of the number of refugees vary almost to the point of confusion in consequence perhaps, of the incessant shifting and reshifting of these unfortunate people from one place to another. An official statement, published a few days ago by the Caucasian representative of the Union of Russian Municipalities, puts their number now living within the borders of Transcaucasia at 180,000, exclusive of some 50,000 Armenians, Nestorians, etc., who have either returned to their homes in Van, Alashkerd, etc., or, in the case of the latter community, have remained in Azerbaijan.

Another statement of a semi-official character reckons the number of the refugees at 150,000, exclusive again of those who are outside the Transcaucasian borders. Most of these Armenian refugees are temporarily settled in and around Etchmiadzin (about 25,000), in the town and district of Erivan (35,000), and in other Armenian centre, not far from Turkish territory and in the direction of Van and Alashkerd.

A frightful exodus.—The greater part of these Armenian refugees have come from the city and the province of Van, and the remainder constitute the aggregate of what used to be the Armenian element in the various districts of Bitlis, such as Melazgerd, Mush, Boulanik; of Erzeroum, such as Alashkerd, Bayazid and Passin; there are some even from Diarbekir and Trebizond. At the outbreak of the Russo-Turkish war on this front, the speedy advance of the Russian forces into Alashkerd and the Euphrates valley saved almost the whole Armenian population of the district. Then the Armenians of Van and those on the east and south of the same province kept up a heroic struggle of self-defence in Van, captured the town last May, when they were rescued by the Armenian Volunteer regiments, which were closely followed by the Russian army. In this manner about a quarter of a million Armenians were saved from the general massacres which the Turks have carried out throughout "the six Armenian vilayets" and Asia Minor.

An Armenian provisional government was established in Van with the consent of the Viceroy of the Caucasus, and things seemed to be moving smoothly since June, when suddenly the course of military operations took a tragic turn. Towards the end of July the Turks received reinforcements, whose number it is difficult to estimate, and undertook the offensive. The tactics of the Russians—*reculer pour mieux sauter*—were to retire all along the front, and the Armenians of Van and elsewhere, in order to save themselves, had also to leave their homes and retire with the Russian forces under the most adverse circumstances. The population had already undergone many trials since the spring; they were now given short notice for starting on a difficult journey with very scanty means of transport. Some 250,000 people, therefore, had to march over a distance of from 100 to 150 miles, according to their point of departure, and traverse a country which offered the least convenience for an emigration *en masse*. Loading to their utmost all the ox-carts, horses, donkeys, cows and even goats which they could lay hands on, but in the majority of cases burdening themselves with the strictly elementary necessities of life, these wretched fugitives trudged from eleven to fifteen days through dust and in the heat of the scorching August sun, suffering terribly through hunger and thirst, and many undergoing the agony of a lingering death. Hundreds fell by the roadside through exhaustion and died before the eyes of their relatives, who could do nothing to help them. In spite of the vigilance of the Armenian Volunteers and

of the Russian contingents, who kept the rear of the refugees' caravan, Kurdish bands attacked this seething mass of humanity near the bridge at Bargri, on the north of Lake Van, and a panic ensued. The Kurds were soon driven back, but in the meantime many women threw themselves into the river Bendimahu, in order to save themselves from Kurdish ravages; others fell into the water and were drowned before they could be rescued. An eye-witness gave the writer an harrowing account of this panic, in which more than 500 people lost their lives in the river; on the other hand, a number of those who had not yet crossed the bridge were massacred by the enemy before the Cossacks and the Volunteers could save them.

The Refugees in Transcaucasia.—Absolutely overstrained and heart-broken at the disaster that had overtaken them in their hour of victory, the refugees reached Etchmiadzin, Erivan, etc., in a most deplorable condition. Even with the best good-will in the world, as there undoubtedly existed, the local conditions and deficient means of accommodation and nourishment were such in Transcaucasia that no proper measures could be improvised to meet this vast stream of destitute and homeless humanity. For days very little could be done to house or feed them properly. There were very few doctors and nurses to attend to the sick and the weak, who could be counted by thousands. Never, perhaps, in the world's history were the last remnants of an entire people so terribly exhausted, overwrought and left uncared for after so trying a march under the circumstances described above. Soon typhus, spotted fever, dysentery and other epidemics broke out in a virulent form. Thousands actually died "like flies," as the common saying here goes, from sheer exhaustion, and the utter lack of the necessary attendance and medical aid. For weeks in August and September the mortality in the camp at Etchmiadzin alone amounted to more than 400 daily. Mothers were seen lying dead on the ground in a most pitiable condition, with their infants in their arms still sucking their breasts; in other cases both were found dead, the child still clinging to the mother's bosom. Many other scenes of a similar piteous nature were of daily occurrence. It is difficult to say what possible steps could have brought about even the alleviation of so lamentable a disaster, considering that the influx was so wholly unexpected. What, however, seems to be evident for the present is that various Armenian Societies and Unions, followed by the Russian Red Cross and the Union of Russian Municipalities, hurried to the scene for the rescue of these hapless refugees. Special Committees were at once formed for various purposes. Great crowds of refugees who were concentrated in certain camps were gradually broken up and distributed into other new camps. Attempts were made to isolate all diseased persons and the sick, and to place them in improvised barracks. Hospitals were at once started at Etchmiadzin, Erivan, and other refugee centres; disinfecting groups were formed and sent out to grapple with the epidemics already mentioned. Soon

cholera too made its appearance, but happily it was immediately stamped out by the energetic measures undertaken by the authorities. Furthermore, for the better distribution of necessities, such as bread, milk, sugar and tea, among the destitute refugees, fixed distributing centres were opened in the various crowded camps.

The care of orphan children.—There are at least some 20,000 orphan children, most of whom have gone through an indescribable ordeal. Their fathers, and in most cases their mothers too, have either been killed by the enemy or taken captive and sent to unknown destinations. In many other cases the children were abandoned on the roadside during the flight, and were afterwards picked up out of the mud and squalor in which they lay, and rescued from certain death, by special search parties which were sent out to discover and transport them to Etchmiadzin in ox-carts. They were at first quartered, like all other refugees, in open spaces at various centres, in gardens and orchards under the shade of fruit trees. The Academy, the new residence of the Catholicos, the "wood," and every other available space in Etchmiadzin, were also thrown open to the orphans of both sexes, to the sick and the suffering refugees.

Various semi-official Russian organisations, the Armenian colonies at Petrograd and Moscow, etc., sent relief and medical aid to battle against the terrible destitution and against the devastating rate of mortality that was playing havoc among the refugees. After three months of groping about and muddling through, which could scarcely be avoided, it would appear that these efforts from all directions have produced their cumulative effect. Thanks to the friendly co-operation between the Union of Russian Municipalities, which is provided with State funds, and the various Armenian Societies, most of the orphans are now being cared for in several established orphanages and in improvised *crèches*. There are about twenty such institutions formed in various centres, which occupy themselves solely with the care of orphans. Other orphanages are in process of formation.

Medical help and relief.—Seven hospitals have been opened at Etchmiadzin, two at Erivan, and one at each of such centres as Igdir, Nor-Bayazid, Elenovka, etc. Each of these hospitals contains from 50 to 500 beds; and as the proportion of sickness shows no sign of diminution, owing apparently to deficient food, unhealthy conditions and general bodily and mental suffering, it seems that, with the winter in sight, there will be a great rush on these institutions which, of course, cannot be considered as meeting satisfactorily all the aggravated circumstances.

Relief is distributed in various forms: flour, bread, or money is doled out, according to local convenience, at the rate of 15 kopecks (less than 4d.) per head daily among women and among children of all ages. All able-bodied men are expected to earn a living, though in a country the conditions of which they have little experience of.

A further allowance of 10 kopecks (2½d.) used to be granted as house-rent, but this has been withdrawn for some time past. We might, perhaps, complete this gloomy picture by stating that both bread and rent in Transcaucasia are now costing about double the average London prices; and it is under such circumstances that the Armenian refugees are preparing to tide over the coming winter at the foot of snow-clad Ararat. It is no wonder that some 30,000 of them have died since last August.

A. S. SAFRASTIAN.

Etchmiadzin,

November 15th, 1915.

A Political Beau Sabreur.

Mr. Thomas Power O'Connor, M.P.—we must give him here, in this short biographical sketch, his full names, though they seem almost “courtesy titles” to the intimate friends who affectionately call him “Tay Pay”—was born at Athlone in 1848. There he got his early education at one of those excellent conventual schools which are so numerous in Ireland—the College of the Immaculate Conception. Thence he proceeded to Queen’s College, Galway, and took his M.A. degree in the Queen’s University.

One can imagine what a bright and attractive boy and lad he was, and perhaps some day he will tell the story of those early years of his life. All we know is that even then he displayed the genius for journalism which has won for him so brilliant a reputation. That he recognised that there was not scope enough for his talents in his native land is shown by the fact that he came to London in 1870, when he was only twenty-two years old, determined to carve out a career with his pen. How hard and bravely he worked, facing severe disappointments and trials with undaunted courage and unshaken resolution, till at length he won the success he deserved, is known to some of his more intimate friends. Except for a little miscellaneous “hack” work, done when he was striving for a position, his real journalistic career began with a sub-editorship on the *Daily Telegraph*. This was followed by a position in the London Office of the *New York Herald*. Like so many of his countrymen at that time, his face was set towards America, and England very nearly lost another of those brilliant Irishmen who sought and found in the great Western Republic the freedom and scope for their talents denied to them on this side of the Atlantic. It was from that country that he brought his wife, the daughter of Judge Paschal of Texas. Every one knows how he started a new era in the newspaper life of this country by founding and editing



Photo. by Elliott & Fry, Ltd.

THOMAS POWER O'CONNOR,

M.P. (Scotland Division of Liverpool).

for many years *The Star*, which was followed by *The Sun*, *T. P.'s Weekly*, and *M. A. P.* But this is not the place to deal fully with his journalistic successes. Are they not written in the chronicles of modern British Journalism? Nor need we write a catalogue of, or criticise, the many books of which he is the author. They are known to everyone who knows anything about the literature of the latter part of the nineteenth century. It is in the politician, rather than in the *littérateur* or the journalist, that we are here most interested.

Mr. O'Connor began his Parliamentary career as Member for Galway in 1880. In 1885 he stood, and was elected for, both that constituency and for the Scotland Division of Liverpool. He selected the latter and has represented it ever since. In 1883 he was chosen to be President of the United Irish League of Great Britain, and he still holds that post. His nationality, education and training, and early associations naturally led him to devote himself heart and soul to the cause of Ireland, and that "distressful country" had no more eloquent or zealous champion in Parliament. But his democratic instincts, and his passionate love of freedom and hatred of injustice, brought him into the battle whenever the cause of any weak or oppressed people was at stake. His motto has always been that which Lowell so finely expressed:—

"Wherever wrong is done
To the smallest or the weakest 'neath God's all-seeing sun,
That wrong is also done to us; and he is slave most base,
Whose love of right is for himself and not for all the race."

Those who have ever heard Mr. O'Connor speak on subjects like these will appreciate the title given to him at the head of this article. The flash and keenness of his strokes are only equalled by their directness and intense vigour; they are as graceful as they are powerful. He is no "carpet knight" when battles for the weak against the strong are being fought, but a doughty warrior who makes for the stoutest of the foe, and while he deals them sturdy blows, shows how he revels in the fight by his kindling eye and the flashes of humour that adorn his speeches. Verily a *beau sabreur*!

From Armenians and the lovers of Armenia a special debt of gratitude is due to Mr. O'Connor. He was one of the stalwart band that fought under the banner of Gladstone, when that grand old chieftain called upon the hosts of Christianity and civilisation to follow him in the attack on Abdul the Damned at the end of the last century, and ever since, on platform or in Parliament, by voice and by pen, he has been one of the most devoted and most brilliant of the band who have championed Armenia's sacred cause.

The Situation in Armenia.

Relief work in Transcaucasia.—The great stream of Armenian refugees toward Transcaucasia has practically ceased, though here and there are found small groups wending their way in that direction in their escape from Turks, Kurds and Persians.

According to the latest reports, the refugees who reached Transcaucasia from Melasgerd and its environs in the early part of last summer numbered about 50,000 to 60,000. Those who came from Van after its fall (the first part of July) numbered about 150,000. Altogether about 280,000 souls entered Transcaucasia. Of this number about 35,000 sought refuge in Etchmiadzin, and about half that number in its neighbourhood; 40,000 in Erivan and neighbouring villages; 20,000 or more in Alexandropol; 15,000 to 18,000 at Igdir, etc. The above numbers are approximate, but they constantly varied as the refugees were transferred from one place to another. Of the total number of refugees only 70 % are now left in Transcaucasia, 20 % having returned home and 10 % or more have succumbed to starvation exposure, and various diseases, principally dysentery, typhus and cholera.

Of the adults 70 % are women, and of the children 60 % are boys. There were between 8,000 to 10,000 children who had been separated from their parents and were found derelict at various places. This number, apart from orphans, has decreased appreciably, as many have been returned to their parents and a good number have been adopted by wealthy Armenians in Transcaucasia, the remaining ones having been placed in orphanages.

The relief work among these unfortunate people is being carried on mostly by Armenians, who have started various associations and are working regularly to raise funds for the care of the refugees.

The conditions of the refugees are different at different places; for instance, those who are at Erivan enjoy more privileges than those at Etchmiadzin. This is due to local conditions. Etchmiadzin was the first city to receive a flood of refugees, and owing to the poor accommodation and insanitary conditions, contagious diseases have made the death roll much higher than in Erivan.

The associations or committees on relief work are many, but the following are the principal ones:—

1. The Armenian Relief Committee of Moscow, which is composed of 70 members, has hospitals for adults and children, food distributing stations at Etchmiadzin, Igdir and Markara, which feed more than 18,000 persons, at a daily expenditure of more than £200.

2. The Armenian Central Association of Tiflis. This society has a staff of three doctors and 20 members, who give medical aid to the sick and distribute food and clothing to the destitute; £3,000 have already been spent by this society.

3. The Association of Brotherly Help at Etchmiadzin, which is under the presidency of the Catholicos himself. It has a staff of 90 members and a working force of 280. It has four sanitary hospitals, each having one doctor and 16 to 20 assistants. The first accommodates 70 patients, the second 120, the third 110, and the fourth 110. Besides these hospitals, the Society has fed and cared for many who sought refuge in the monastery. Most of these refugees are now transferred elsewhere.

The daily expenses of the Brotherly Help Society for food and salaries has been £300. The salaries alone have amounted to about £500 monthly. This same society has hospitals at Erivan which care for 140 patients, with an average expense of £400 a month. They are building another hospital in that town which will accommodate 150 patients.

Besides the above institutions, the society gives relief to all the refugees of Erivan, Vagharshapad and Igdir, and to one-third of those in Alexandropol, Etchmiadzin, Nakhitchevan and Sarkham. They are also paying for the transportation of many refugees. Since Sept. 14, they have been giving an allowance of 15 kopecks (3½d.) to part of the refugees at Vagharshapad and Erivan.

4. The Association of Cities of Caucasia has expended £43,100 up to Sept 31, and has (a) established hospitals at Etchmiadzin to accommodate 570 patients, at Erivan 200, at Alexandropol 200, at Igdir 100, at Peloor 50, and at Dilijan 50, etc.—total accommodation for 1,450 patients. (b) It has established food distributing stations and given bread and tea to the refugees and milk to the sick. (c) It has established small village hospitals, each accommodating 10 patients. (d) It has two committees on sanitation at Etchmiadzin who are fighting against the plague. (e) It has groups whose work is to build baths. (f) It does relief work in and around Julfa, providing food for 20,000 refugees from Persia.

During the last two months it has spent £34,620, of which £5,700 has been spent in fighting disease.

5. The State Association gives an allowance of 10 kopecks (2½d.) to each healthy refugee, 15 kopecks to the weak ones, and 20 to the sick; or the equivalent in flour to the refugees of New Bayazid and the province of Erivan, also the same allowance to two-thirds of the refugees at Alexandropol, Etchmiadzin, Nakhitchevan, and Sarkham.

6. The Russian Red Cross has established medical and food stations at Igdir, where they give medical aid, hot food and clothing to the refugees.

Besides the above associations there are other voluntary groups who have given their entire time and strength to the care of the needy. At Erivan an Employment Bureau has been established for the refugees, and many of them have found work. Many refugee girls are earning their own living by sewing for the associations.

The latest papers from Tiflis state the alarming news of a great scarcity of food stuffs and a consequent rise in prices in the Caucasus. This, of course, increases the difficulties of the relief committees and makes financial help all the more imperative. A glance at figures shows that the expense of feeding and caring for 200,000 refugees at 5d. per person, per day, will take up more than £4,000 daily. With the rise in prices and the severe winter in the mountainous regions of Caucasia the sum required will be doubled.

Glimpses into the land of horrors.—Every day the mail brings some small glimpses into the tragedy of the people who still survive and hope, and shows us how relentlessly the persecutors are doing their best to kill the last ray of hope in the hearts of this suffering humanity.

A Reuter telegram dated Oct. 24 gives the thrilling story of an Armenian eye-witness who accompanied the deported Armenians of Sivas. According to his statement, when Bishop K. Kalemkerian, of Sivas, received orders to be deported, the Vali remarked that it was unseemly for a high ecclesiastic to travel barefooted, so they nailed horse shoes on his feet and forced him to walk. We have previously reported his assassination.

It is also reported that five or six Armenian priests in Diarbekir were stripped naked and covered with tar. They were then taken round from street to street, and all kinds of insults heaped on them.

Father Garabed D. Sahagian, of Venice, distinguished poet and scientist, and editor of "Pazmaveb," happened to be in Trebizond when orders for deportation came, and he became a martyr in a general massacre.

From some letters received from the interior, it is understood that the general deportation of the Armenians has been stopped. The Government has supplied a few tents to hundreds of women and children, and is giving them a ration of nothing beyond a little bread. They sleep out in the frost, and are in constant fear of their lives. Very often some Turkish officers visit them and take away any girl or young woman whom they fancy. A letter from Afium Karahissar, dated Oct. 1, states that there are 11,000 of these miserable sufferers on this cold plateau. Another letter from Eski-Shehir says that the refugees are dying from starvation. The cruelty of the petty officers is unbearable, and many mothers throw their children into the river to see the end of their suffering, and many commit suicide.

A German traveller states that more than 50,000 Armenians have passed through Aleppo. All the girls have been taken away to the harems. He met an old father who had almost gone insane from despair, and begged a foreigner to take his 15 years old daughter away with him, because he said he was powerless to save her from her assailants. He says that the number of children left helpless on the road is great, and the cruelty of Turkish gendarmes to these poor refugees is indescribable. Near Aintab a woman bore twins in the

evening; the next morning she was forced to continue her journey. She left the babies under a bush, and after a few hours' journey she dropped dead.

The same German also states that he met a Christian soldier wandering up and down the banks of the Euphrates searching for his wife and children whom he had not found at home, and who were reported to have been deported in the direction of the Euphrates.

A letter from Konia (dated Oct. 1) describes the condition of the suffering refugees, and states that the Government gives about one piastre (2d.) a day to the adults and 20 paras (1d.) to the children. It also reports that their suffering was increased during that week when a large number of Turkish refugees arrived from Adana. The refugees reported that Mersine and Tarsus were being continuously bombarded by the Italians, and that they had even landed at Mersine and saved 1,500 Armenians, to whom they were giving a franc a day for their sustenance.

A letter from Constantinople states that the effect of the sentence against Nubar Pasha was that the Constantinople branch of the Armenian Benevolent Union had been dissolved, and the records handed over to the Patriarch.

On the road to Van.—It is officially reported that the Russian Government has appointed Col. Baron Von Derkoven as military governor over the region of Diadin, Col. Smiranoff over Bayazid, and Col. Alfred Dermen over the region of Van. M. Dermen has appointed Armenak Yegarian, an Armenian, as the head of the voluntary *garde civique* (city guards) of Van.

The following is an extract of a letter, dated Nov. 3, from a correspondent of *Mschak*, who accompanied M. Dermen on his journey to Van. It describes the condition of the country around Van and the character of its new governor:—

"We left Igdir on Oct. 31st, and spent the first night at Orkov—a village of a few houses. . . . The next day we started early in the morning, and it was not very long before we reached the Chenkeli pass. On the road we saw a number of Armenians from Van, who thought it safe to return to their homes, as they had heard that their governor was on his way to the city. Many of them walked with their hands linked to their children's, and with their babies on their backs. M. Dermen gave some candy to the children. We met a man walking with his five-year old boy, who was covered with dust. He had no provisions with him. The little boy looked exhausted. M. Dermen stopped his carriage and took the little boy into it to take him to the next station. The surprised father thanked him. He knew that he was the governor, and of course never expected such kindness. Further

on we met a group of refugees who, seeing their governor approach, formed a line and saluted him. Then we met a father and a mother with a girl of about seven years old. The poor girl was tired and was not able to walk any farther. Her eyes were filled with dust and she could hardly see. Her hands and face were swollen from misery and hunger. M. Dermen stopped the horses again. The driver, Vali-Ahmed, picked her up and placed her on a box right in front of M. Dermen. At last Gare Station was in sight, with the Red Cross flag flying over it. M. Dermen took the little girl direct to the hospital, and a nurse came out and received her right away. The doctor ordered her to be bathed. They cut her hair, bathed her, and put her in a clean bed. 'How do you feel now,' asked the nurse, who was an Armenian. 'Very well,' answered the little one softly, 'it is so nice here. It is warm.' They also fed the little boy, who ate to his entire satisfaction, and he carefully put the remaining bread and cheese in his pocket. After a time his father arrived and took him. When the parents of the little girl arrived and anxiously inquired for their girl, M. Dermen told them that she was in good hands and that they might go and see her. They wept and thanked him as their hearts were too full for words. Then they said, 'No, we will not go and see her now, as she will cry to accompany us, and it is better that she should remain here; we will see her in Van when she is quite recovered.' The governor bade them good-bye and started for Kysil Tize—20 versts from Gare. It was three o'clock in the afternoon; the road was very dusty. In the distance on our left we could see Mount Ararat covered with eternal snow—the silent witness of human sufferings. How many millions has it witnessed tramping past its foot in search of refuge! There is not a tree to be seen; yellow grass and black stones—this is the whole panorama. In these wild surroundings there sat a woman on a rock with her two children and looked sadly at the other refugees who were returning home. She could go no further and the sun was going down. M. Dermen tapped Vali-Ahmed on his shoulder. Ahmed understood and stopped the horses. He came down, grumbling to himself and shaking his head, and brought the children up. M. Dermen tried to make them sit on the box, but the little one could not sit there, so M. Dermen took him in his arms and we went on. The little child put his dirty head on his shoulder and held his finger with his lean, cold hand. He looked up at him with his black eyes full of dust and then dropped off to sleep. Again we heard someone crying and found a four-year old girl who could not walk. This girl looked well cared for. She had rosy cheeks, big black eyes, and a necklace around her neck. Again, M. Dermen tapped Vali-Ahmed, again the same shaking of head, and the girl was in the carriage.

"It was twilight, the refugees had stopped to spend the night with their children on their knees, but we went on. M. Dermen had sent the cossacks and the American-Armenian Volunteers before him. We did not know which way they had gone, and it was not very safe to go much farther in the dark. Vali-Ahmed stopped and examined the road. He saw a telegraph wire. M. Dermen told him to go in the direction of the wire, and we went on. It was dark now and Vali-Ahmed shook his head. We will get there, he said, if we are not attacked by the Kurds! Finally we saw a light in the distance. We went nearer. It was a Russian look-out station at Ardzap. The darkness fell, the cold, cold night spread a black veil over the suffering refugees clad in thin rags, who were patiently waiting and hoping for the day when they should be once more under the shelter of their own homes.

"The next day we started for Kysil Tize—on the road again we met the refugees and saw the same suffering as before. Suddenly we stopped as we saw two people coming on horse-back. As they approached we found them to be the American-Armenian Volunteers, who had looked for M. Dermen all night and feared that he was lost. Finally we reached Kysil Tize with the volunteers and cossacks. The stationmaster received us very kindly, and told us how anxiously they had been waiting for us, as they, too, had feared that we had been captured by the Kurds on our way. M. Dermen stayed in a nicely-furnished room with the Tzar's picture on the wall. By his order they had already captured eight waggons full of stolen property from Van, and M. Dermen directed that every bit of the property should be returned to the rightful owners. To-day they captured 36 camels coming from Van. To-morrow we shall depart for Kysil Tize.

"While in Igdir we met General Tamamshian, who has charge of the refugee work. He and M. Dermen had a long interview. The result was that he promised to send a group to distribute food among the refugees at Van. By M. Dermen's request the Association of the Cities has already opened a hospital at Van, and the Red Cross is about to provide the necessary medical assistance in that city.

"To-morrow we will pass Taparez. There are no more stations until we reach Panze, on the lake shore. We must spend two nights in the open at Panze, where there is a commanding officer."

G. H. PAELIAN.

The Armenian Christmas and why it falls on 6th January (*Old Style*).

It must have occurred to many amongst our Armenian Communities, as Yule-tide comes round each year, to wonder why the Armenian Christmas Day is celebrated on the 6th of January (*Old Style*), whilst the Western Churches celebrate it on the 25th of December, or twelve days earlier. It may be of interest to inquire, concisely, into the reasons which have contributed to the anachronism, which has been in existence now for well nigh sixteen hundred years, and which have been diversely supported and controverted by opposing interpreters of the Biblical Doctrine and of otherwise purely traditional as well as apparently authenticated testimony of ancient writers bearing upon the subject. It is undeniable that from the very commencement of the propagation of Christianity down to our own times, the Armenian Church has unswervingly adhered to the 6th of January as a day of Church festival, in joint memory of the Nativity and the Baptism of Christ and of the Epiphany (*Haitnootheun* in Armenian). The Western Churches have, similarly, since about the middle of the fourth century, celebrated the 6th of January as a day of festival in memory of our Saviour, but with regard to the Epiphany only. Before that, however, the 6th of January was accepted and celebrated by them as the Day of the Nativity of Christ as well. In support of this fact two proofs may be given. St. John Chrysostom (345-407 A.D.), in a sermon preached at Antioch, the Capital of Syria, in 386 A.D., declared that from the very dawn of Christianity all Christians celebrated the Birth and Baptism of Christ together on the 6th of January, and that it was barely ten years since the feast of December 25th was held in the West, from Thrace as far as Cadiz. Epiphanius, writing in 375 A.D., says the 6th of January was the day of Christ's Birth and the Epiphanies (meaning the various manifestations of our Saviour, that is: the appearance of the Star to the Magians of the East, the Feeding of the multitude and the Marriage at Cana).

The earliest Theological writers and Commentators have given various reasons for antedating Christ's Birth to the 25th of December. One was that the earliest converts in Syria, Cappadocia and Mesopotamia, were reluctant to abandon their cherished festivals to which they had been accustomed in pagan days, and that to win them over, the Latin fathers of the Church, as early as 354 A.D. transferred the human birthday of our Saviour from 6th January to 25th December, which was then a Mithraic feast, or the Birthday of the Sun. Another reason was that the early Christians in Judæa, in celebrating both the feasts on 6th January, used to assemble early in the morning in Bethlehem to commemorate the Birth, and then they hastened to Jordan, some dozen miles on the other side of Jerusalem, to celebrate the Baptism, which fatigued them greatly and rendered the celebra-

tions indecorous. An appeal was therefore made to the Pope, who caused an exhaustive examination to be made of the Jewish Archives which were carried to Rome, some three hundred years previously, during the sacking of Jerusalem by the Romans. Amongst these, it is said, were discovered the writings of the early Hebrew historian Josephus, which *de facto*, gave the Birthday of Christ as the 25th of December. Hence its adoption. The doubtfulness of the validity of the above reasons must, however, be apparent to any student of the history of ancient times.

The great weight of the argument, which has convinced the Armenian Church in its adherence to the 6th of January as Christmas Day, as bequeathed by the Apostles, confirmed by St. Gregory the Illuminator and authenticated by the Holy Fathers of our Church, is based, fundamentally and entirely, on testamentary evidence contained in the writings of the Evangelists, which constitute the very foundation and structure alike of the precepts and doctrines of the Christian Church. It seems almost superfluous to say that we have no civil birth registration to rely upon and few authentic secular or historic evidence which we may consult with absolute certainty as to their veracity. The Gospels are our only unimpeachable source from which we may derive our Church beliefs, rites and observances. And, it may be added, the earliest authorities of the Western Churches by no means ignored this essential fact in determining the date on which, in accordance with their reading of the Gospel, Christmas Day fell. There is, however, this difference that the conclusions which they arrived at are not wholly unassailable when contributive factors are brought to aid with ascertained chronology, in interpreting the special passages in the New Testament bearing on the subject.

The Armenian Church, from the very beginning, adopted the 6th of January as Christmas Day, having for the basis of its calculation the particulars in regard to the Annunciation of Virgin Mary as given in the first chapter of the Gospel according to St. Luke. The first line of the argument is based upon the entry of "a certain priest named Zacharias" into the Temple, "according to the custom of the priest's office," "to burn incense," when an angel of the Lord appeared and announced to him that his wife Elizabeth would bear him a son whose name should be called John. This particular ceremony of burning the incense is, by the common consent of the Church authorities of whatsoever denomination, associated with the Jewish Feast of "Yom Kippur" (or Day of Atonement), which unalterably falls, annually, on the 10th day of the Hebrew month of *Tishri*, that is, the 27th day of the Roman month of September (*Old Style*). This important religious ceremony lasted five days and was immediately followed by the hebdomadal "Feast of Tabernacles," that is, the two feasts together lasted twelve days. During these twelve days the officiating chosen priest remained entirely by himself in the Temple, praying and performing the appointments of his office in perfect solitude, while the

people remained "praying without." Then we find that "as soon as the days of his ministration were accomplished," which as mentioned above were twelve days, Zacharias "departed to his own house." It may be remarked that his house was not in Jerusalem but a little distance away in the "hill country," which would necessitate a few hours' journey. And it was "after those days," that is, after twelve days' ministration in the Temple and journey to his house, that Zacharias met his wife Elizabeth again for the first time since the announcement to him in the Temple by the Angel. This meeting of Zacharias with his wife, therefore, corresponds with the 23rd day of *Tishri* or the 10th of October. We then find that "in the sixth month" from the time of this occurrence, takes place the appearance of the angel Gabriel and the event of the Annunciation of Virgin Mary, which by calendrical computation is equivalent to the 7th of April, which is the annual fixed date for the Annunciation in the Armenian Church; and nine months after that, gives the 6th of January as the Birth of Christ. The Western Churches, in accordance with their acceptance of the events narrated in the Gospel and as viewed by them, have adopted a parallel method of computation, but with this exception, that they commence it from the very first day of Atonement when the angel appeared to Zacharias in the Temple, instead of from the date—twelve days after—when he reached his house again and met his wife, as adopted by the Armenian Church, which appears to be more reasonable and logical.

For the benefit of such readers of *Ararat*, who may be bearing in mind the fact that during the present twentieth century they are accustomed to see the Armenian Christmas celebrated on the 19th day of January (*New Style*), it may be added, incidentally, that that is due entirely to the accumulated difference between the Old and the New Styles. A reference to the second part of the article on "Easter and the Old Style," which appears on page 329, Vol. II, of *Ararat*—the number for last March—will explain the cause of the difference, which, however, does not influence the fixed date of January 6th as the Armenian Christmas Day, according to the Old Style, the Calendar which is still in use amongst the Armenians.

ZAVAK.

The Armenian Church in Jerusalem.

Having been asked by the Editor of *Ararat* to contribute to its pages, I gladly respond.

In the Preface to *The Armenian Church*, which was published by the Society for Promoting Christian Knowledge in 1910, I stated that "my interest in the Armenian Church commenced in 1891, when I spent the whole of one night—from sunset to sunrise—in the Church of the Anastasis, with Mr. Theodore Isaac, the Theological Professor,

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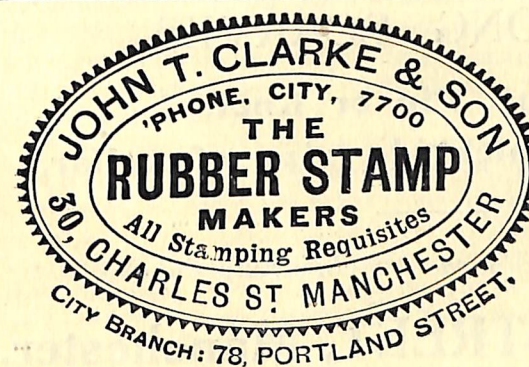
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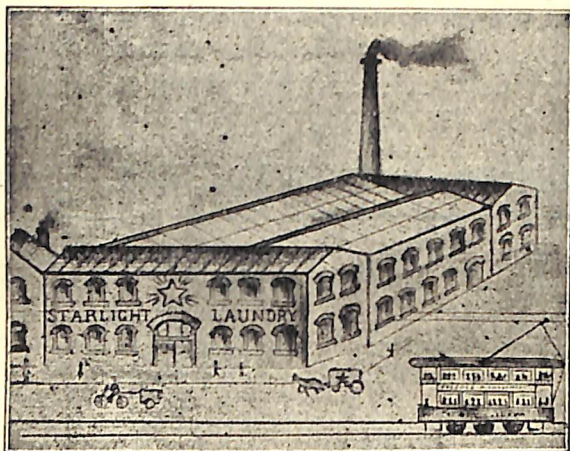


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at the Seminary of St. James, Jerusalem. On that occasion I stood beside the Armenian Priest at the Altar of the Holy Sepulchre, when he celebrated *The Divine Liturgy*."

At the Church of the Anastasis, Armenian celebrations take place daily: in the chapel of the Second Golgotha at 2.30 a.m.; on the altar-tomb from 3.30 to 5 a.m., with the exception of Great Friday; an evening service is also held in the chapel of the Second Golgotha at 2.30 p.m. daily. There are occasional celebrations in the chapel of St. Helena (or St. Gregory) on such days as those of the Holy Cross and the Festival of St. Gregory the Illuminator,* as well as in the chapel of the Crowning of Jesus.

The Convent of St. James the Just is situated on the traditional Mount Sion. It is an extensive group of buildings that can accommodate more than 3,000 pilgrims. Its elevation is 2,500 feet above the sea level. It contains the fifth century Cathedral. The Patriarch's throne is stated to have been built on the site where stood the house of St. James the Just, the first bishop of Jerusalem—hence the title assumed of the "Apostolic See of the Armenians in Jerusalem."

The Brotherhood of St. James claims to possess the tomb of St. James on the north side of the Church.

Interesting treasures in the Cathedral are the jewelled reliquaries monstrances, mitres, crosses, embroidered and jewelled vestments, and altar pictures. The great treasure, of course, is the alleged chair of St. James, which on festal occasions is gorgeously draped.

Besides the Patriarch and bishops, about one hundred vartabeds have, until lately, lived in the Convent.

A Theological Seminary for thirty or forty students, schools, a valuable library, and a museum of antiquities adjoin the great Church. The possession of some really fine works of art in this Convent suggests the undisturbed retention of property for a considerable period. The Conventual buildings are picturesque, and include two churches, covering a large part of the traditional plateau of Mount Sion. The fine old garden, which contains some stately trees, is probably the remains of the plaisance of Herod's palace.

For many years past an important Armenian colony, averaging five hundred souls, has been established on Mount Sion, under the protection of St. James' Patriarchate. The colonists are provided with extensive quarters, mostly free of charge, including the education of their children. These colonists are expected to protect the Convent and the sacred sites.

Before the middle of the last century this colony was on a much larger scale than at present, owing to the insecurity of life and property in Palestine, as well as in other parts of the Turkish Empire.

* In the Armeno-Gregorian Kalendar there are three festivals in connection with St. Gregory:—(1) *The Imprisonment of St. Gregory the Illuminator* on March 23; (2) *The Liberation of St. Gregory the Illuminator*, on June 8; (3) *The Invention of St. Gregory the Illuminator* on June 22.

The late Patriarch of Jerusalem—the 76th in succession—was Haroutioun Vehabédian. Born in Egypt, but not of Armenian parentage, in 1819, he was consecrated Bishop in 1860, and elected Patriarch in 1888. In his youth he travelled in the United States of America, and Europe. For twenty years he was bishop of Erzeroum, and from 1885 to 1888 became Patriarch of Constantinople, when he was elected to the throne of Jerusalem, which is independent of all but the supreme authority at Etchmiadzin. The jurisdiction of this Patriarchate extends over Palestine, Syria and Cyprus, with a population of about 7,000 Orthodox Armenians. There are also about 500 Catholic Armenians in Palestine and Syria.

At the Anglican Bishop in Jerusalem's ordination on Trinity Sunday, 1889, the Patriarch Haroutioun, with three of his bishops, was present at the service. On one occasion his Beatitude informed Bishop Blyth that he was familiar with the Anglican *Book of Common Prayer*, and valued it. His copy, however, had become dilapidated. The bishop mentioned this fact to the late Reverend A. R. Bramley, Fellow of Magdalen College, Oxford, who sent his Beatitude a very beautifully bound black-letter edition of the *Book of Common Prayer*, of which only fifty copies were originally printed.

The Patriarch invited Bishop Blyth to be present on the occasion of the Armenian Festival of the Transfiguration, July 14, in 1891, at which I accompanied his lordship as his chaplain. The service was rendered with marked devotion, and was a magnificent act of praise and thanksgiving. It was heartily responded to throughout on the part of the choir and congregation.

It was my privilege to visit the Patriarch Meguerditch Khrimian in 1891, when he was exiled to Jerusalem from Constantinople. At the Convent of St. James his sanctity won many hearts. After spending two years in Jerusalem he was consecrated Catholicos on October 8th, 1893, at the mature age of seventy-three years.

After the decease of the Patriarch Haroutioun, his Beatitude Malachia Ormanian, sometime Patriarch of Constantinople, came to Jerusalem early in 1914, and during the vacancy in the Patriarchal throne is acting as *locum tenens*.

* * * * *

In the beginning of the fifth century an Armenian pilgrim thus describes the basilica of Bethlehem:—"The church is 200 cubits long by 100 wide, with 90 marble columns and arches in stone. Under the Altar is the holy grotto, and the manger with an altar where the liturgy is celebrated. . . . To the right of the church is seen a *martyrium*, in which are kept the relics of the children massacred by Herod."

The Armenian Convent at Bethlehem adjoins the Basilica of St. Mary, at the south eastern side. It overlooks the northern valley. The panels of the door in the vestibule of the basilica were constructed in 1227, by order of Hetoum I, King of Armenia, and testified by two inscriptions carved on the upper part in Arabic and Armenian.

The Armenians appointed a bishop of Bethlehem in 1661, and in 1810 they became possessed of the north arm of the transept of the basilica, and erected an altar there. An Armenian celebration takes place daily in this Church at 3 o'clock, a.m., and again at the altar in the Cave at 5.30 a.m. An evening service is said daily facing the Armenian altar on the north side of the church at 2.30 p.m.

The extensive view from the roof of the Armenian Convent at Bethlehem is well worth a visit.

* * * * *

In February, 1894, I visited the excellent Armenian Theological College at Armash, four hours' ride north of Ismidt, near Constantinople, on the Baghdad Railway. This institution is now the chief theological centre for Armenians in Turkey. The Professors are all Armenians, and the course of studies is now of a general character, and not exclusively religious, as heretofore.

I attended a lecture given by the Superior, Yeghishé Tourian, in Greek, on the Epistle to the Romans, which was attended by a large class of deacons.

During my chaplaincy at the Crimean Memorial Church, in Pera, Constantinople, I had the opportunity of constantly conversing with Malachia Ormanian, the Patriarch, who was at that time anxious to secure the co-operation of Anglican Churchmen towards the production of a new edition of the Armenian Bible.

* * * * *

During Lent and Easter of 1907 I was indebted to Miss M. W. Frearson, the honorary Superintendent of the Armenian Orphanage at Aintab, Asia Minor, for a delightful visit to the Armenians in that city. At the request of the clergy of the Cathedral I preached one Sunday morning to an enormous gathering of men, and was deeply impressed with their reverent attention. I was also asked to address the students at the Aintab University,—a privilege which I greatly appreciated.

THEODORE E. DOWLING.

Armenian Refugees' Relief Fund.

We need only draw attention here to the two articles which appear in this issue regarding the refugees in the Caucasus—one, *The Condition of Armenian Refugees*, is from an eye-witness, with local knowledge, who is making personal inquiries, and his remarks point to the desperate condition of the sorely-stricken people, who are subsisting on the barest necessities, and have before them the rigours of a winter, the severity of which is well-known, while a large proportion of them have to be carefully tended in hospitals; the other, *The Situation in Armenia*, gives details of relief work in Transcaucasia, and the approximate daily expenditure that has to be incurred to save the lives of these people. And then again we must never lose sight of the future, when

the conditions of Turkish Armenia will permit of the scheme of repatriation; and for all these pressing wants, in the present and in the future, are we receiving sufficient help from our friends? We feel that our compatriots all over the world are fully alive to the gigantic needs, and it would seem superfluous to raise our appealing cry any louder than we have done. Though we are grateful for the augmentation of our Fund by over £1,600 last month, we will still continue to cry for more.

The following is our statement of account for the past month:—

Receipts:—	£	s.	d.
Armenian Colony in Calcutta (India), (2nd instalment)	1,500	0	0
Armenian Colony in Burma (6th instalment) ..	100	0	0
Collected by Mrs Diana A. Apar, Yokohama ..	16	11	2
Mr. A. Adalian	10	10	0
Lieut.-Col. C. Skinner, R.E. (2nd contribution), from somewhere in France, per A. Ardontz	5	0	0
Mrs. Armaganian	2	2	0
Mr. J. Pascalian	1	0	0
Dublin Baptist Sunday School Teachers, per Mr. D. K. Chambers.. .. .	0	10	0
Mrs. Brett	0	5	0
Collected in India by Mr. G. C. Thaddeus, Government Telegraphs, Darjeeling:—			
Mr. H. M. Shircore	1	6	8
Mr. P. J. Shircore	1	0	0
Mr. O. Sookias	0	13	4
Mr. A. A. Thaddeus	0	6	8
Mr. A. A. Basil	0	6	8
Mr. M. A. Martin	0	6	8
Mr. Aram Nahapiet	0	6	8
Mr. T. C. Gasper	0	6	8
Mr. G. Nahapiet	0	6	8
Mr. G. A. Gregory	0	4	0
Total received in December	1,641	2	2
Amount previously received	10,256	1	1
Grand total	£11,897	3	3

Expenditure:—

	£	s.	d.
Remitted to the Catholicos to November 30th..	10,010	0	0
Remitted during December	1,600	0	0
Remitted direct for a special case	10	0	0
Balance in Bank	277	3	3
Grand total	£11,897	3	3

The sum remitted directly to His Holiness the Catholicos by our Association thus reaches the figure £11,610.

The details of the collection made in Yokohama by Mrs. Diana A. Apar are as follows:—

American International Relief Fund ..	35.00	Yen.
Rev. E. H. Jones	10.00	„
Mr. and Mrs. Whitney	5.00	„
Miss Ruth Apar	100.00	„
Anonymous	2.00	„
X. Y. Z.	5.00	„
Total	157.00	Yen=£16 11 2

The Armenian Red Cross and Refugee Fund.

Just a year ago this fund was opened by the Armenian Society with two objects, *i.e.*, to collect money for the relief of distress and sickness among the refugees in the Caucasus, and to spread interest in the cause of Armenia. In view of the appalling misery and suffering we are thankful to note a steady flow of contributions. The amount raised, if not large, is the earnest of good intentions, while the correspondence shows that the second object is being attained. The Fund totals £4,600.

On Dec. 10th, £200 was cabled to the Mayor of Tiflis to be handed over to Mr. Arshak Safrastian, well-known to readers of *Ararat*, who was asked kindly to act as almoner of the amount for us at Erivan. The £1,000 sent out last month duly reached H.B.M.'s Consul-General in Moscow, who kindly cabled it at once to His Holiness the Catholicos, at Etchmiadzin.

Our most grateful thanks are due to Messrs. Apar & Co., of Calcutta, who have just cabled to us the handsome donation of £400.

The following amounts have been received during the month:—The Bishop of Calcutta, £20; Mr. Samuel Sachs, £20; Rev. N. H. C. Ruddock, D.D. (collected), £10 7s. 9d.; Miss Edith Allfree, Wesleyan Minister and Wife, each £10; Rev. R. H. A. Morton (collected), £8 17s. (Mr. Morton has kindly sent us in collections and subscriptions over £27, which seems a record sum for a small village); Mrs. Chaplin, Matchless Metal Polish Co., Miss Alice M. Grey, B. P. Boorman, Esq., per A. Ardontz, Miss M. White, M. Stephens, Miss C. M. L. Wickham, E. J. R., each £5; Miss Beatrice Parsons, £4 10s.; Miss L. M. Redpath, £3 3s.; Messrs. Barclay & Co., R. Hancock, Miss J. C. Haddock, each

£3; Misses Harland, Mrs. Main, each £2 2s.; Miss Helen Douglas (collected), Charles E. Willcox, each £2; Miss L. M. l'Estrange, the Misses Blunt, each £1 10s.; Mrs., Miss and R. B. Boswell, Mrs. J. Williams, Horace L. Lyne, Lady Albertha Lopes, Miss Rawlinson, Mrs. J. Kirby, each £1 1s.; Mrs. C. Cunard, V. White, Miss Beatrice Martyn, Mrs. K. Francis, Rev. J. H. Hodson, Mrs. Black, Miss L. Cottert, Miss Everett, Lady Thomas, Miss Lister, C. Terrill, Miss M. Hunter, Miss Rintoul, Rev. H. C. Morton, Mrs. Saint, Miss A. Venning, each £1; besides many smaller sums.

Our grateful thanks are due to the clergy and others who sent the following collections:—The Gussage All Saints', Salisbury, per Rev. Arthur S. B. Freer, £6 14s.; Congregational Church, Victoria Road, Harrogate, £15 4s. 3d.; St. Peter's Church, Budleigh Satterton, per Rev. C. Esdaile Burkitt, £11 1s.; Congregational Church, Durham, £2 16s. 8d.; St. Oswin's Church, Wylam-on-Tyne, £5 9s. 8d.; Offertory by the London Rifle Brigade, per Rev. Guy R. Smith, £5 0s. 11d.; Friends' Meeting House, Harrogate, £10; Box in S. Michael's Church, Portsmouth, per Deaconess Gorton, £1 3s. 3d.; Durham City Presbyterian Church, £1 1s.; St. Peter's Blaina Ladies' Working Party, per Mrs. Belsher, £1 1s.; Examining Staff of the Patent Office, £1 5s.

The following sums have been realised for the Fund from the sale of copies of "The Meeting of the Kings," presented by Mrs. S. S. Kouyoumdjian, £5; S. Eghiazarian, £1; Mr. Mezbourian, 10s.

We heartily thank all those who have collected and are collecting money for us, and also the following contributors of warm garments for refugees:—The Misses Harland "and the little children of S. Agnes School" at Leeds, who have knitted some charming babies' clothes, Miss Wayne, "a Lady over 80," S. B. Sukias (rolls of flannelette, etc.), Mrs. Branch, Miss Bennie, Miss Miles, Mrs. Adamoff, Miss Reynolds, Mrs. Gibson, Miss A. Bernard, Miss L. Redpath, Mrs. Main, Miss Everett, Miss Ward, Miss E. M. Hebden, and Mrs. Hoare. Our one regret is that we are unable to find a way to send all the nice things *at once* to the Caucasus, where they are so very badly needed.

About 144 garments and pieces of flannelette, etc., were handed over to the Armenian Ladies' Working Guild to be included in a consignment they were sending out for the refugees at Port Said.

It may fittingly be recorded here that many contributors to our Fund mention that their interest in Armenia was first awakened by having travelled in the East and learned to know Armenians in their own home, while others have some Armenian friend whom they hold in high regard.

A clergyman's wife writes: "I have myself been in Turkey and know something of their cruel ways—all our own party having to be counted at every street corner to see we were safe, as they had just committed some of their horrible massacres of Christians." One writer says: "My husband is just a private, but as I am very careful I can send you this (10s.), thankful that I am not suffering the great

privations and cruel atrocities that they are." A generous donor writes: "I only wish I could afford a larger cheque for so noble a cause. We pray daily that this race of martyrs may be speedily relieved." A lady "much wishes that all Christians were as loyal to Christ and His example and teaching." A sapper writes from the front: "I shall be grateful if you will kindly forward this to the Supreme Patriarch of the Armenians for his relief fund." An anonymous donor says: "It makes one wish one possessed a gold mine to relieve such real necessity."

We will gladly send leaflets about our work for distribution to anyone who will help us in this way on receipt of a post card. We beg for increased support in order that these sick, half-starved fellow Christians in the Caucasus may be provided with a few of the necessities of life. Every penny received is spent in relief, no deductions being made for working expenses.

Donations and all correspondence relating to the Fund should be addressed to the Hon. Secretary, Miss E. J. Robinson, 35a, Elsham Road, Kensington, London, W.

EMILY J. ROBINSON.

Our New Quarters.

In our issue of last July we had the satisfaction of announcing that our good friends in the Dutch East Indies (Sourabaya, Galoehan and Macassar) had remitted to us the sum of £1,500 for the purpose of "utilising it in housing the Association worthily in good Club locality." It was impossible, of course, to carry out this pious wish with the sum at our disposal; and it was accordingly decided to invest it in the War Loan as a nucleus for a Fund, which would ultimately be augmented by further contributions, and so enable us to carry out to the full the wishes of those who had so generously become the original founders of a scheme which meant so much to our Association.

We have, however, taken the first step indicated by our compatriots by moving into more spacious quarters at 47a, Redcliffe Square, S.W., which must be looked upon as a temporary halting-place until the purchase of our own Club House and Office, and this purchase, we feel sure, our generous friends, both here and in other Colonies, will enable us to accomplish before very long by following in the footsteps of their brethren of the Dutch East Indies.

We have the pleasure of publishing here, as a permanent record, the names of the original donors whose generous contributions have helped to inaugurate this important Fund, and to whom our grateful thanks are due; while we would specially mention Mr. N. P. Hacopian, who has been the moving spirit in bringing it to its present state:—

	£	s.	d.
Mr. A. P. Hacobian	408	15	0
„ N. P. Hacobian	236	5	0
„ G. L. Apcar	230	0	0
„ A. M. Zorab	105	0	0
„ H. P. Hacobian	101	5	0
„ C. G. Edgar	101	5	0
„ V. A. Apcar	101	5	0
„ Mac. Hacobian	101	5	0
„ Seth Paul	52	10	0
Messrs. Edgar & Co.	52	10	0
Mrs. N. Sarkies	50	0	0
Mr. G. M. Gregory	21	0	0
„ S. L. Apcar	10	10	0
„ L. S. Arathoon	3	0	0
„ L. C. John	1	1	0
„ Michael Galstaun	1	1	0
Total ..	£1,576	12	0

The General Council of the Armenian United Association of London passed a suitable Resolution on Nov. 22nd, expressive of the Association's hearty thanks and appreciation, which has been communicated to the donors.

Local Jottings.

We are grateful to our several correspondents from India who are frequently sending us news of doings in that distant land. We do our best to find space for all such news, but the chronicling of matters of more vital interest to our cause made it impossible to devote any space to such news last month, and even now it is difficult to represent adequately under this heading all that is before us.

“An Observer,” from whom more than one letter has appeared in this section, sends us an interesting account of the opening, on October 12th, of “Hotel Mount Everest,” from which we can only give extracts. This palatial mansion, intended for the comfort and convenience of visitors to Darjiling, the favourite hill station of India, owes its inception to the enterprise of Mr. A. Stephen, the well-known member of the Armenian community of Calcutta, whose name figures in all works of a patriotic and charitable nature. It is a graceful three-storied structure which took 21 months to build, is fitted with all modern improvements, and commands a magnificent view of 400 miles of snow, while its two observatory towers constitute a new landmark in this famous hill station.

In most lands the opening functions connected with public institutions are associated with a touch of religious ceremony, and among Armenians the necessary blessing is never withheld at such functions, whether public or private. In this instance the first step in the opening ceremony was the blessing of the enterprise and the building by the Rev. Garegin Johannes, the Vicar of Calcutta, and then followed a banquet at which about 200 guests took part, including the Maharaja and Maharani of Cooch Behar and other prominent officials and residents of the place. The toast of Mr. Stephen was proposed by the Maharaja in fitting terms and after the necessary response, the Rev. Johannes extolled the toil, perseverance and public spirit of Mr. Stephen who, after beautifying Calcutta with Hotels and Theatres, had now turned his attention to the Queen of Hill Stations. The close of the banquet was followed by a dance, for which the Maharaja had lent his band.

We give below further lists of contributors to the Armenian Relief Fund (Calcutta), from which we have just received a second contribution of £1,500 :—

13th List.—Amount previously acknowledged, Rs. 57,799 ; Messrs. Anderson, Wright & Co., Rs. 1,000 ; Messrs. J. Thomas & Co., Rs. 500 ; Messrs. Williamson, Magor & Co., Rs. 250 ; Messrs. Place, Siddons, Gough & Co., Rs. 250 ; Anonymous, Rs. 200 ; E. A. Watson, Rs. 50 ; G. F. Martin, Rs. 25 ; J. J. B. Y., Rs. 10 ; A Friend (from Karmahtar), Rs. 2 ; D. N. Marcar (from Radhabullopore Colliery), Rs. 2 ; A Friend (from Sitarampore), Rs. 4 ; per Mr. M. M. Ambareh (from Cossipore) :—Soshi Busan Ghosh, Rs. 5 ; Surendra Nath Ghosh, Rs. 5 ; Monmotho Nath Ghose, Rs. 3 ; Lalit Mohon Sircar, Re. 1 ; Jitendra Nath Bose, Rs. 3 ; Abinash Chunder Gaugooly, Re. 1 ; Krishna Chandra Das, Re. 1 ; Bhupendra Nath Ghose, Re. 1 ; Jani Busan Dey, Rs. 3 ; Hari Charan Dey, Re. 1 ; Atul Behari Bose, Re. 1 ; A Sympathiser, Rs. 10 ; Kanai Sirdar, Rs. 10 ; Tickan Chand Santoch Chand, Rs. 5 ; A Poor Friend (from Cossipore), Rs. 14 ; all an Armenian possesses, Rs. 15. Total, Rs. 79. Grand total, Rs. 60,171.

14th List.—Amount previously acknowledged, Rs. 60,171 ; Messrs. W. S. Cresswell & Co., Rs. 250 ; Messrs. A. W. Figgis & Co., Rs. 250 ; J. Zorab (second donation), Rs. 250 ; Anonymous, Rs. 100 ; X. Y. Z., Rs. 100 ; A. Stapylton (from Chittagong), Rs. 100 ; per Master Sarkies Martin from the boys of St. Joseph's High School, Calcutta, Rs. 90 ; Mrs. I. M. Stewart (from Simla), second donation, Rs. 20 ; Geo. A. Spence, Rs. 20 ; M. Brooks, Rs. 20 ; J. P. Walen, Rs. 25 ; C. W. Foley, Rs. 50 ; John Hinde, Rs. 10 ; Mrs. S. A. De'Cruze (from Saharanpur), Rs. 5 ; Mrs. S. Waddel (from Chittagong), Rs. 4 ; W. H. M. (from Etawah), Rs. 25 ; G. Griffiths (from Lucknow), Re. 1 ; H. T. Percy Smith (from Fyzabad), Rs. 25 ; Denis Jones (from Benares Cantt.), Rs. 3 ; Miss E. L. King (from Faridpur), Rs. 10 ; Mrs. Kennedy (from Howrah), Rs. 10 ; E. Harris (from Umballa Cantt.), Rs. 11 ; W. Martin

(from Simla), Rs. 10 ; A. Henderson (from Darjeeling), Rs. 2 ; H. L. Crossman (from Motihari), Rs. 3 ; P. S. Burrell (from Benares), Rs. 20 ; An Armenian, Rs. 2 ; Edmund Gasper, Rs. 4. Grand total, Rs. 61,593.

All contributions to the above Fund are being received by the Hon. Treasurer, Mr. A. Stephen, 2, Camac Street, Calcutta.

Announcements.

THE ARMENIAN UNITED ASSOCIATION OF LONDON.

NOTICE.

In accordance with Rule 22 of the Rules of the Association, the Annual General Meeting will be held on Saturday, January 29th, 1916, at the office of the Association, 47A, Redcliffe Square, S.W., at 3 p.m.

The ordinary business before the Meeting will be :—

- (i) to receive the report of the President for the year 1915, together with a statement of accounts ;
- (ii) to elect three members to serve on the General Council in place of three of the oldest members, who will retire in accordance with the Association's Rule 17. The retiring members will be eligible for re-election.

Of the three retiring members, two go in rotation as being the oldest on the General Council, viz., Lieut.-Colonel G. M. Gregory, *President*, and Dr. J. A. Calantar, *Hon. Asst. Treasurer*. At a meeting of the Council held on November 22nd, lots were drawn for one member to retire from among the four who were elected in January, 1914, and they fell on Mr. H. N. Mosditchian.

In addition to the above three, a fourth vacancy on the General Council will have to be filled owing to the resignation of his position tendered by Mr. M. Balian from the end of this year.

Any special questions or proposals to be brought before this Meeting by the General Council, or by any members, must be in conformity with Rules 23 or 24 of the Rules of the Association.

By order of the General Council,

M. K. GUDENIAN,
Hon. Secretary.

ARMENIAN YOUNG MEN'S CLUB, MANCHESTER.

We announced last month the opening of the Session 1915-1916 of this Society, which carries on annually during the winter months its interesting meetings for debate and social functions with much zest and energy, under a very capable Executive Committee.

The meetings are, as usual, held at West Didsbury Public Hall, and the fixtures for January and February are thus notified in the Syllabus :—

- JAN. 2—Sunday, 3.30 p.m. Debate,
S. Damadian, Esq., Vs.
Rev. K. H. Zorian.
- JAN. 9—Sunday, 3.0 p.m. Members' Meeting.
- JAN. 15—Saturday, 3 to 8 p.m. Social Gathering, for Members only. (Refreshments.)
- JAN. 30—Sunday, 3.30 p.m. Debate.
M. A. Arabian, Esq., Vs.
H. Kamberian, Esq.
- FEB. 5—Saturday, 3.30 p.m. Address by
Prof. G. Thoumaian, of London.
- FEB. 13—Sunday, 3.0 p.m. Members' Meeting.
- FEB. 27—Sunday, 3.30 p.m. Debate.
K. Funduklian, Esq., Vs.
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The Truth about Armenia, by EMILY J. ROBINSON. 1d., by post 1½d. One doz. copies, 1s., or 7/6 for 100 copies, post free. Apply to Miss Robinson, 35a, Elsham Road, Kensington, London, W.

Map of Turkish Armenia.—Enlarged edition of the Map appearing in this periodical, on cloth to fold, in cover, 1s. per copy. Apply to Assistant Secretary, The Armenian United Association, 47A, Redcliffe Square, London, S.W.

The Armenian Church, by ARCHDEACON DOWLING, with an introduction by the late BISHOP OF SALISBURY. Published by the S.P.C.K., Northumberland Avenue, London, W.C. (Illustrated), Price 3/6.

The Church of Armenia—Her History, Doctrine, Rule, Discipline, Liturgy, Literature, and Existing Condition, by Mgr. Malachia Ormanian, translated by G. Marcar Gregory, V.D., 5s. net (postage 4d.). Apply to the translator, 36, Gunterstone Road, West Kensington, London, W.

Raffi's Works.—Samuel, 8s.; Davit Beg, 8s.; Kaitzer I and II, 12s.; Khent, Djaleddin, 5s.; Khamsai Meliks, 5s.; Persia, 5s.; Khachakogh, 5s.; Salbi, 8s.; Tachkahajk, 3s.; Zahrumar, 5s. Apply Mrs. Raffi, 32, Richmond Gardens, Shepherd's Bush, London, W.

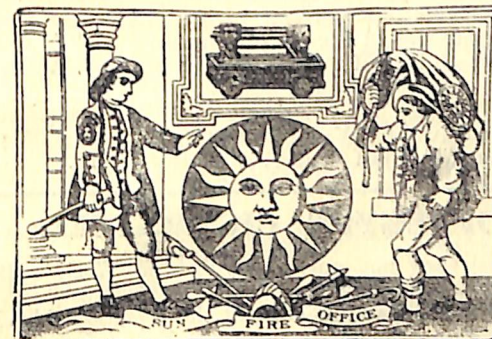
The People of Armenia.—A lecture delivered in Paris by Archag Tchobanian, translated into English by G. Marcar Gregory. Published by J. M. Dent & Sons, Ltd., London, 1s. 6d. net. Now ready. Copies in any number can also be had through the Assistant Secretary, Armenian United Association, 47A, Redcliffe Square, London, S.W.

Travel and Politics in Armenia.—By NOEL BUXTON, M.P., and the Rev. HAROLD BUXTON. With an Introduction by VISCOUNT BRYCE, and a Contribution on ARMENIAN HISTORY AND CULTURE, by ARAM RAFFI. (Smith, Elder.) 5s. net.

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Note.—In the review of this pamphlet in the August number of "Ararat," it was stated that it was sold by Mr. P. Tonapetean at 53, Addison Gardens, W.

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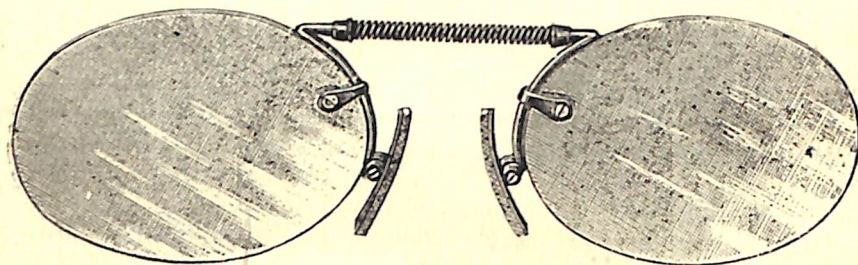
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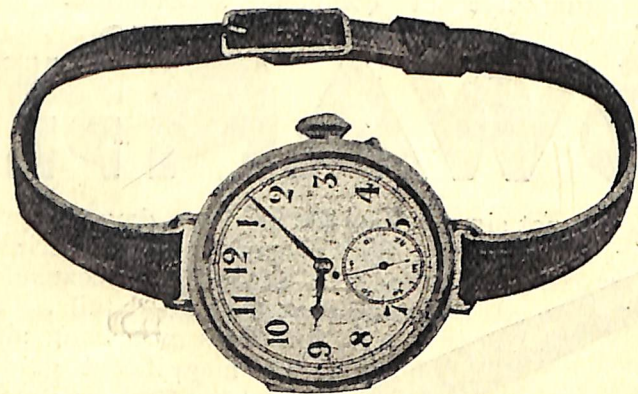
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- (1) The establishment of a permanent habitation in London, which will embrace a hall for meetings, a reading-room and a library.
- (2) The organisation of social and literary gatherings.
- (3) The relief and education of Armenian orphans rendered destitute through chronic misrule in Armenia.
- (4) Watching the trend of political affairs affecting Armenia, and doing the utmost by pacific means towards the amelioration of the country and the people through (a) a Standing Committee, and by (b) the publication of literature.
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